

headache in Michigan, a fever in Louisiana, or a marriage in Utah be made a subject for national consideration at Washington. It was Dean Swift who visited some country that was all torn up over a very perplexing question. A subject had the misfortune to outgrow in stature the King by one-sixteenth of an inch, and this fact occasioned a serious revolution. A cobbler settled the matter afterwards to the satisfaction of all, by raising the heels of the King's boots just one-half an inch. When this arrangement was arrived at, everybody wondered why such a simple expedient was not resorted to at first. The prime minister was degraded, and the cobbler became chief minister of State, and when the Rev. Dean left the country it was prosperous and peaceful. When we make sublime fools of ourselves about official investigations here and national commissions there, then we will wonder why the Ohio man did not seek the local charity and the others the local hospitals, and more than all we will wonder why we denied self-government to Utah, when our Constitution, the heritage of worthy sires, empowered us to admit Mahomedan, and Hindoo, and Buddhist and Christian alike into our midst. Posterity will say, what fools our fathers were, to be so blinded, as not to see the necessity of fostering a spirit of religiously cosmopolitanism. Could we not raise Uncle Sam's boot-heel half an inch, and relegate Governor Murray to a well-merited oblivion.

The Evening Journal of this city is a rather heavy paper, of aristocratic pretensions, and a vehement party organ in the exposition of politics, as represented by the Republican party. A few months ago it used to treat its readers once in a while to a good old-fashioned

SCOLDING OF MORMONISM.

In a not very far back issue it says: "Mormonism is going to die hard, because, mixed with a good deal of error and absurdity—it has the vital principles of the Christian religion behind it, and if it could be pruned of these errors and superstitions, the system would not differ essentially from any other orthodox denomination." This language proves that the average editor is not, after all, impervious to reason. When we admit that there is some good even in our opponent, it is plain that blind bigotry and stupid obstinacy are losing their control over our intellects, and the quoted sentence shows that Mormonism is awakening inquiry, not alone as to its own inherent worth, but as to its comparative merits as a religion. Of course the article mentioned indulges in a good deal of rancorous and senseless criticism, but on the whole it is a virtual acknowledgment that perhaps the proposed legislation against Mormonism is unnecessarily harsh; and that it would look better in the pages of the future Bancroft to act a little more rationally and less fanatically. Frode used to say that Protestantism was like a shriveled kernel, rattling in its shell, and that Romanism had most vitality. That gentleman took special pains to convince Americans that Romanism endangered our republican institutions, and that its inspiration and teaching were naturally inimical. Mormonism embraces a Christianity that is not shriveled, but possessing a vitality and vigor forcing its shell, it is a religion deriving its inspiration on the very soil of the republic, its professors are bound by blood, by feeling, by common interests with all well-wishers of the Republic, then why not give Mormonism a fair trial.

TREATING HOME QUESTIONS.

The Interior, is a religious weekly of this city, and is a paper that used occasionally to hurl some ponderous adjectives at Mormonism. It has quit that business entirely, and is now busily engaged in educating its readers on temperance and morality. This shows much good sense. In its latest issue it treats seriously questions at home. It says that in the Chicago courts, divorce proceedings were instituted in one case against every ten published marriage licenses during the last ten years. It goes on to tell young women the fatal results of giddiness and irresponsibility, love of show and vanity, but it also charges the men with brutal selfishness and notorious lack of principle. The good editor approaches the marriage question and when he brings the matter home who can withhold sympathy? Bless his honest innocent soul, it is my prayer that the fate which he anticipates with such pious horror will never overtake him. He says of women: "One can see them any day, women who kill their babies and go around nursing dogs—the most horrible perversion of the maternal instinct that it is possible to imagine. If it had been our dreadful misfortune to marry a girl who would develop into such a woman and wife, we would have refused to live with her—that is flat." These are the editor's own words, and it is no wonder he would refuse to live with a murderess, but he ought to go further than refusing to live with her, he ought to have her criminally dealt with. However, this is a pretty broad hint to the editor's wife if he has one, and to the maiden subscribers, if he is in pursuit of a consort. Poor honest soul, it is our heart-felt wish that he escape the awful destiny of living united with a dreaded child-slayer.

IT IS FOOLISH,

yea even criminal to shut our eyes to the fact that only gamblers, brothel-

keepers and the constituencies of saloon-keeping aldermen are the only classes that are bringing ruin to the Republic and scandal to society. The First Ward of this city is held up for illustration as an instance of total depravity tramping on modest decency. It certainly does shelter within its bounds a predominating element which is not at all the most desirable in a community. This element is represented in the City Council by one of its choice and approval. The unanimity which secured the election of this First Ward alderman is worthy of study and consideration. When it is remembered that this unanimity prevailed among a constituency representing all kinds of vice and all phases and forms of immorality and irreligion, and without any consideration whatsoever for national, State or municipal politics, when this is remembered it will be best understood what sacrifices even depraved minds and selfish natures and corrupted hearts can make to secure an object. They wanted their alderman elected and they tolerated and compromised petty strife, local quarrels and individual hatreds and secured their end without even a question of doubt. When this is the case vice becomes truly dangerous. This is the real state of the lowest type of our municipal existence. Now, let us take the other extreme, the highest or what ought to be the highest degree of our civilized development, Norwood Park, Bowmanville, Maplewood, and Humboldt are villages in the suburbs and tenanted by the elite of this city. Business men who aspire to country villas, retired merchants who have sought the shade of aged oaks, and studious professional men who prize quietness and order, these are the citizens who mostly comprise the elysian suburbs above referred to. In these villages was recently held an election for school trustee, a position that in itself ought to command decorum, and the result of the election was really saddening. Regarding it, the published reports say, "When the returns were made to the Trustees, it appears that the ballots from the Humboldt precinct had been burned, and it was claimed that the polls at Maplewood had been kept open till 20 minutes after 6, and that 40 votes had been polled after 6 o'clock." Then follows an account of several board meetings wherein is described the proceedings on board meeting obliterating the minutes of another preceding one, and so on. Finally arrests were made and charges and counter charges are preferred until lawyers are promised a real harvest over education itself. The report ends with, "the people are divided according to location, the South sustaining Bodman, the North Stockwell, and the courts will have to settle it."

Here is a true picture of citizenship as it exists in our society and in our city. Both extremes illustrated. The Brothel versus the School-board, with the advantage in favor of the lowest and worthy of giving it a big B. The ludicrousness of the whole matter is the "North" and "South" business. Just fancy geography being a question in a school-board election. When the decent elements can't harmonize and tolerate the petty idiosyncracies of each other in such a question as education, then indeed are American citizens unfit for self-government. This all-devouring thirst for office and public money is driving the average man to limits beyond all reason and legitimacy. The faction spirit is becoming so rampant that the inevitable result will be anarchy or absolutism.

THE JURY,

that institution which we were accustomed to prize as the acme of all human wisdom, is being now classed with the magnificent follies of the day. The law with its technicalities is looked upon as an obstruction to the attainment of justice, and even minds of alleged superiority incline to the wild equity of Judge Lynch. This fact alone is sufficient to prove the disordered and chaotic condition of the public reason. A very short time devoted to the contemplation of this subject will demonstrate that a community, established or nomadic, which tolerates frequent lynchings, is unfit to govern itself. Lynch law is by no means dictated by a bad heart, but it is the outcome of a woeful want of self-reliance and public confidence; the outcome of a very weak, almost an imbecile understanding, and of a total lack of the rational faculty. It is the public feeling and satisfaction at the just fate of a criminal lawfully executed that acts as a deterrent to crime, and not the action of a drunken, howling mob under cover of night pursuing a course that may bring horror to thoughtful minds, but only regret to law-respecting citizens, and a certain amount of heroism to the victim and his depraved admirers. Of all the popular outbursts which aim at a vindication of the outraged rights of a community, a lynching is the most destructive, most subversive of law and the most conducive to the dethronement of reason. The symmetry of conception formed in the mind regarding law and order once destroyed in the madness of lynching, cannot be restored for a long time, and the result is that matters entirely foreign to the lynching are dealt with in a debilitated manner. If reason and common sense are perverted for the attainment of one object, the difficulty in future is to keep these God-given faculties from being perpetually perverted.

In a discussion now being carried on between the

LAW PROFESSION AND THE PRESS.

relative to the miscarriage of justice in criminal cases, the law maintains

that the elaborate and lengthened details published regarding murders, outrages and arsons are calculated to defeat the ends of justice; that interviewing witnesses and others and publishing their statements in advance of any official criminal investigation is prejudicial to justice and hurtful to the interests of the community; that technicalities are the bulwarks of justice and to overthrow them would be demolishing the whole fabric of the modern judiciary system. The Press on the other hand maintains that the widest publicity is the surest means of detecting crime; and that technicalities should be entirely ignored. One paper attempts an illustration by supposing that the panel of 36 jurors after being sworn and accepted should according to technicality all be discharged if it were found that an illiterate deputy sheriff had spelled one name wrongly. This is a shallow reason for the necessity of ignoring technicality and shows how little the average editor knows of law; and how superficial a view he takes of an important subject. There is no better illustration to demonstrate the necessity of the technicality than this; because this very spelling might be the means of introducing a most corrupt sort of juror, and be a subsequent means of exonerating all officers connected with the case. No, it would be better to discharge the jury, but the deputy should be sent to the State prison and along with working out the expense incurred in procuring the 36 jurors, he should get 4 hours a day spelling city directories and unabridged dictionaries. The institutions are all right, it is ourselves that are all wrong and need the reform.

When it is understood that this juror case is hypothecated by a Cincinnati editor of a hyphenated newspaper it will not be at all wondered at why the recent developments in that State occurred. Perhaps, if the

LAW AND ITS TECHNICALITIES

and the jury system were left as they are, and the press to be more circumspect in publishing minor details in advance of a trial, and the legal profession to curb its predilection to hunt out quibbles and commas, a better state of things would be inaugurated. It is easier to destroy than to build, and any fool can overthrow what it took generations to accomplish. A lunatic with an ounce of dynamite can destroy in a moment the British Museum or the Smithsonian Institute with all their treasures, though it has taken generations of labor and millions of wealth to bring these to their present condition. The modern idea seems to be, if a thing don't suit one's peculiar fancy, he wants that thing abolished or removed. The editor and orator when inveighing against evils of government, seems to think that our officials and rulers are thrust on us by some Sultan or Czar or Mahdi. They denounce some imaginary abstraction when a crime occurs, or a scandal takes place, or some glaring outrage on the community is committed. It is only the mongrel breed of dogs that hunt and yelp at the stone thrown at them, while the thrower smiles at the unfortunate dog's want of discernment. It appears we are all a nation of mongrels yelping and barking at the stone, while the real source of all trouble goes unscathed. Let us learn a little of the bulldog and place the responsibility where it belongs.

In every little incident which occurs through the country this

ABOLITION SPIRIT

is prevalent. A few ex-officials rob a bank and kill the officials in a small town in Kansas, and some of our eastern papers are clamoring for the disfranchisement of cow-boys because cow-boys happen to be the constituents of these dreadful ex-sheriffs. The cow-boy is not a delightful personage, but would it not be better to impress on stockmen the necessity of improving the man as well as the cattle. There is a National Stockmen's Congress in contemplation, and this would be a fit question to discuss. Introduce a few families into a ranch, and give the place the semblance of a human habitation, and the murderous cow-boy will soon disappear. If we start the disfranchisement of the herder it may possibly end with the owner. A young man in New York State is called a statesman and nicknamed the Younger Pitt, because he has taken the vetoing power from the New York City aldermen, without any thought as to the results of his work, and the greater facility there is in corrupting one man than 36 or 40 men. Just fancy the folly of concentrating such vast patronage on one individual without at first trying other constitutional methods. We have heard of persons cutting rods to switch themselves, but if the average citizen of to-day is not doing this, there is no truth in history, no reality in life and no consciousness of existence in the Republic. JUNIUS.

THE "PACIFIC METHODIST" ON TITHING.

It is pretty well known that tithing is one of the doctrines taught by the Church of Jesus Christ of Latter-day Saints and largely practised by its members. It is an ancient custom, founded on the revelations of God, and it preceded the law of Moses, into which it was incorporated, surviving that law after it was superseded by the restoration of the everlasting gospel.

The payment of tithing is a duty devolving upon every Latter-day Saint. But the observance of the law is voluntary. No person is forced to give any part of his substance, either by tithing or donation, to the Church or any of its departments. And the tithing is not the property of an individual or class in the Church. It belongs to God and is to be used under divine authority, according to divine revelations. Its care and distribution form a sacred trust, and those who handle it are responsible to God for its honest and proper manipulation. No person in the Church is exempt from its requirement. And as a matter of fact the leading men in the Church and the officers of the priesthood are, as a rule, the strictest in the practical observance of the law of any of the members of the Church.

We have made these remarks by way of introduction to a paragraph which appears in the Pacific Methodist as follows, and to correct wrong ideas which many non-Mormons entertain concerning the tithing of the Latter-day Saints:

"There is a principle in this matter of giving tithes to God, which involves the Christian character of every member of the Church. It ought to be diligently taught, and when it is as well understood as some other principles of our religion, there would be less 'begging' done than now. Preachers would be paid, missions supplied, Church extension carried on with increased vigor, the poor of the Church, the superannuated preachers, and the widows and orphans would be supplied as their needs demand. Our Church organization needs money to do its work, and no man or woman should enter it and receive its privileges without having the opportunity of paying their share into the treasury. As the case stands at present there is a large class in the Church who either never have the opportunity or never feel the inclination to give anything to assist in building up the kingdom of God."

This extract is commended to the notice of those Methodist preachers who attack the "Mormon" Church for its teaching and observance of the law of tithing. There have been no more bitter assailants of this tenet of our faith, nor more malignant falsifiers of its object and use, than some of those preachers who have made money by lecturing against "Mormonism." We take pleasure in quoting from one of their own literary authorities, and think, with the Pacific Methodist, that the tithing method is infinitely preferable to the everlasting begging which is

one of the chief characteristics of the Methodist movement. The donation box, the collection plate and the subscription list are the chief insignia of that sect in every part of the world.

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